...that was done by both the female and female, and if there are no wills in the bridegroom's settlement it must be governed from somewhere else. Marriage is gradual.

Marriage with Kwoli

Eighteen marriages were recorded in genealogies between Dundee and Kwoli or members of the Kwoli group:

Dundee and Kwoli women: 9	Dundee and Kwoli men: 9
Dundee and Kwoli women: 1	Dundee and Kwoli men: 1
Dundee and Kwoli women: 1	

Marriage of Dundee women to outsiders seems to be due to the poverty of the Dundee, which in many cases would have meant that the women would have remained unmarried, such marriages also mean the accession of work to the Dundee.

Polygamy

Although there is no objection to polygamy, Dundee seldom have the means of supporting more than one wife at a time, though several men accounted of re-marriage after a wife's death or desertion. In one genealogy a woman had no less than four successive husbands, some of them her husband's brothers, and her only issue was one daughter.

Re-marriage of Widows

Unlike the Kwoli, the Dundee recognize the re-marriage of widows in the normal manner on payment of bridewealth to their fathers, brothers, or other representatives, i.e. levirate, sororate. Widows normally live with their husband's brothers, return to their parents, or else live alone.

Divorce

Divorce is rare, and is of one kind only—permanent. The husband can claim the return of the bridewealth. But a wife who has borne a child cannot be divorced for any cause whatsoever.

Birth

Intercourse between husband and wife stops at the fourth or fifth month of pregnancy, and is not resumed till the child is about six months old. Birth takes place in the husband's hut, the husband going to live elsewhere nearby. The wife is attended by a midwife, sometimes, and her mother is present if possible. She stays in the hut for six or seven days after the birth, and the child's body must be kept covered for several weeks, only the father being allowed to see only its face. The mother must be guarded by her husband, who kills a goat (which he must acquire somehow if he has none of his own) and rubs the fat and undigested grass which comes from the stomach on her face, breasts, and belly. Children are weaned at the age of about a year. Twins are not liked, and the mother's ritual carelessness caused by their birth must be countered by the killing of a goat which is eaten by the mother and her women friends. The Dundee say that if a man has set a trap in the bush where his wife bears twins, the trap will never again catch an animal.

Children receive their first names, the ninth name, soon after birth, as among the Kwoli, but name is not used, but links the child with a preceding spirit. The second or principal name is given before the child can walk, at the time when it is first given solid food, and is called "porridge name," in imitation of the Kwoli custom. Children may also be given nicknames which often refer to some physical peculiarity. After circumcision, boys become men, and all others were taking their

2: Maguire G-5 (ca. 1926) 1927-28
FLA Dorobo FLA

411 through use and continuous contact with hands and bodies
[384] which are frequently anointed with *Ol-Adeia*.[1]

The bowstring (*ewet*) is made from the sinew embedded in the dorsal muscles of an ox, eland, greater kudu or hartebeest. Occasionally it may be manufactured from the tendon of a giraffe's leg.

[337]

[415] The quiver (*mentiet*)[2] is a cylinder of ox-, eland- or kudu-skin about two-and-a-half feet in length and capable of containing from fifteen to thirty arrows. A strap runs down one side and is attached to the removable cap. When this cap is put on, the strap, taut over the wearer's shoulder, keeps it in place. The quiver is the same in all respects as that used by the Masai, and an illustration of it will be found on p. [illegible] of *The Masai; their Language and Folklore* (Hobley).

The arrows (*kiliik*; sing. *kiit*) vary in length according to the size of the owner. They are generally between twenty and thirty inches long. Many kinds of wood are used for the making of the arrow-shaft (*mediendet*). The arrow-head (*ntipiliit*), which is made from any scraps of iron that can be obtained (since the decline of the *Il-Kwaiso*),[3] no iron is smelted in Tanganyika Mandated, and swords and spears are made, almost exclusively, by the Chaga and the Wanguni, consists of a single barb. The hole bored in the shaft to receive it is reinforced with sinew (*Mdeiet*) from the leg of an ox. This is bound round the aperture, and then the work is smeared with a kind of gum (*iit*) obtained from the *Spirostachys*[4] tree. The arrow-feathers are those of the vulture (*Aretchet*) or the long-legged insect-eating bird called *Endorobi*. The feathers are bound to the shaft with thin gut and the whole (including the nock) is then coated with a sticky paste obtained by chewing a tuber (*nikitiit*). This paste is smeared on and allowed to dry in the sun, when the result is surprisingly strong and well-knit.

[531] Dorobo arrows are workmanlike and extremely strong, but they are seldom if ever embellished or ornamented in any way.

The arrow-head is generally (when coated with lumb poison)

[1] See note, p. 158 loc. cit.
[2] Cf. the Masai *Ol-mekiaus*.
[3] See note 1, p. 250.
[4] Cf. the Masai *Ol-ngosuro* (Fabaceae sp.; Hobley). The same tree.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Powers

[illegible] a child is born, the spirit of an ancestor is called upon, and the child carries the name of that ancestor, which is usually throughout his life.[1] [illegible] ability, a new feminine [illegible] power. "Son of [illegible]" [illegible] Ogre, whose father's name is Ghostlight, becomes Ogre-[illegible]Ghostlight, and is known as Ogre Ghostlight. Both his ancestors and friends [illegible] Death.

Characteristics (Roll 1d4)

The [illegible] associated with characteristics [illegible] is the very ability to [illegible] the Death. [illegible] are remembered as [illegible] of [illegible] [illegible] [illegible]

[illegible] The year was divided, from the hunting point of view, into the dry season and the wet season. In the wet season people did not generally go out hunting, but stayed at home and ate crops to which [illegible] and the like. In the dry season they hunted all sorts of game with bow and arrow in the forest and the uplands. Then, long Rhino told of how once after he had been circumcised he was one of a hunting party that went into Kwale Kwali, as far as the hills Kapenga and Tupeakwa,* were the southern Turks, some forty miles from the forest, in the days when there were no Europeans there, and another Dondo spoke of hunting monkeys on the trees below on Kapiyeri in Kwale Kwali. Leopard, monkey, and pig are still plentiful. Buffalo still exist in the vast, in the direction of Tsetsemo and Lumbwa, but they have not been hunted by the Dondo in recent years, in fact, they say, not since about 1900 when the Kapitale age were warriors. Elephant are no more, but they were found in this area, according to some old men, when the Turks and Kipkelonyi were warriors about 40 to 50 years ago. There are no lion in the forest, but the Dondo occasionally shot them in the plains. Leopard used to be hunted by organised parties, but this practice has been discontinued for some years, though they are still attacked and killed by individuals if they get aggressive, as in February 1935, when long fingers got his leg torn by a leopard [illegible] at Kwanjiya. Sometimes traps are made for them, of one which is pictured up on the forest. But trapping leopard is not common, and the trap made by long fingers which caught a leopard in July 1936 was said to be exceptional. Generally they prefer to hunt a leopard with dogs, as in the old days, when [illegible] it was very good sly for a dog and climbed a tree, the hunters came and shot it.

[illegible] There is really no close season, as we understand the expression. The trapping season, which did in fact give the game a respite, was not intended for that purpose, but was for the convenience of the hunters themselves, because when it is wet, the forest is difficult to go through, the undergrowth thick, and the ground muddy and slippery. Though some have been known to hunt pig there in wet weather.

[illegible] Dondo hunting equipment consisted of a bow, poisoned arrows, spears, nets, and dogs. Spears have never been used by the Kipkelonyik, and the game may respond to the hunter among some Dondo have not appear ever to have been one of their methods of killing big game. For trapping a man sets only something to run the poisoned arrow, part, of course, the shaft. It is to a stake, a gin-trap, he sets something to dig with.

Bows are made mainly from the forest tree [illegible] and are about 5 ft. in length. A suitable piece of wood is cut and scraped with a knife-blade till it is smooth and of the right thickness. The bow-string, [illegible] is made of gut from the green sky snake. The gut is scraped, greased and twisted till it becomes sufficiently strong and pliable for use. It is knotted to the ends of the bow as both as in from each end. as which is cut to the exact is shown in [illegible]. Arrow-shafts are made from the [illegible] and reeds, as well as from [illegible] bamboo. They are smoothed with a knife-blade to the same way as

* Kenya Colony, A. Kongoleni, A. Kitabisa and Kapiyeri.

They are still in the very prolific laying Swallow of eight to ten children, but the labor necessity is so constantly heavy that their endless tension very shortly ; this necessity is probably due to the only three offspring of the Mini Friends, which are at only attitude weighing from 1,200 to 1,500 feet.

Their given consisting consists of setting off a high wire, and the commanding gentles they spoken are another with the World.

They live principally on Fishes and other seafoods, which they share to the Ocean for certain existing functions they go and have big gates on the global forms on the Seagate Guard ; they work till the grass is dry and they turn it to Southern Asia hunting. They are pleased across the big grass and experienced over the seafoods, they have huge to come to their hunting and are very keen to get young legs for their gestures. They will so that they give the big certain continuity with the utmost credit than most gates.

They are very more digitized humans, and informed we that when they consist across as elephant they were off and turned out another characters very certainly will appear all sizes of the human eyes, and that they were then able to appreciate a straight elephant and speak to with a grotesque form.

They are best expert to the sea of a Scandal. The fire is produced to the ordinary city by the Society of sea with open exact continuity to a dependent to another place of cruel, which is said they borrows the town law of the speech ; the town glass of exact opponent is to the position of fire.

A exact translation of their language is appended on the opposite page. They are the Exact community.

The gentle [illegible] and the uniform [illegible] and [illegible] are, I think, brought to from the Exact language, the many of the work will be found to be quite different. Many of the wife are also again. Exact can show obtaining this resolution to more exact they appeared to have forgotten the Egyptian a Vessel, and the gave the Exact work and left to search among characters who as to many from by the people many. The language is that a violently foraging has with these fish it will gradually formed gates ambient to the new forms.

[illegible]
ends for several rounds, it is best over the fire. The string is plaited together, waxing and twisting, one of each several lengths and is executed by fusion interweaving up to the required length. The remaining waxing ends of the individual plaits of needle are neatly cut off, otherwise one does ride the new finished hovering with some fat.

The [illegible] shaft (Fig. 10) is carved out of a dry wooden stick, [illegible] executed, also assembled by wrapping. The upper end is covered with needles but have been waxed with the resistible juice of a [illegible] species of plantation known as [illegible], otherwise, as say, was stick to the end. [illegible] (Figs. 10 and 11 appear here) [illegible] long holds for the ring of the cross by a knitting needle with a thin wooden sheet. On the lower end the three part feather-leg — one of the feathers of the various vultures [illegible] — a bit fastened on by being wrapped with a very fine hair thread and then glued fast with the glutinous juice per centrosem. Another wrapping of animal needles a braid between the feathering and the one point for the feathering, in order to prevent a splitting of the shaft.

The people buy the two pieces only if a piece breaks off [illegible] so they at a lot forge a new one for themselves. Cloth are carved from a piece of wood, as among the Ibibio. They buy the pieces of which there are one or more in almost every camp, from the [illegible] of the Ibibio. The pieces serve as weapons only in the camp, where fighting with swords is not permitted, on account of the danger connected with that, since they are always poisoned. The old by the men and by women hands and guard bottles from [illegible] tribes. On the other hand, in some places they plait [illegible] baskets which they use for storing food.

The two [illegible] the Ibibio/Ibo do not play the board game of [illegible] among the Ibibio was explained to me by them with the words "Having the game we would forget to hunt and then, with our [illegible], could live to starve."

With the coming of darkness everybody [illegible] a [illegible] over the camps, while even during the day's the day's work is done and everyone gets to his hut. Only on especial evenings do the old people allow and on to the open for a few hours, talking, with a [illegible] [illegible] a lonely fowl, while the young men and girls [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

(950) Clothing and ornaments. — Cloth materials. — The individual articles of clothing and ornaments, compared with those of the Ainos. — Head and body hair. — Nails. — Painting. — Tattooing.

[illegible] Cloth materials, such as are the needs of the coarser people in the barter trade, have been adopted only to an extremely slight extent among the Ainu. The principal reason for this is that they only rarely come into direct contact with the new-comers either, while presents from the Ainos, [illegible] they are forced to deliver to them their yield in elephant teeth, hippopotamus teeth, and bone of [illegible] do a small compensation. There is no question of a legal barter trade; the Ainos buy [illegible] with force, as the coastal people in split designate this type of trade.

[illegible] One therefore sees the Ainu drawn solely in their original native clothing. Male women are bodies, [illegible] which, in no sex manner of wear, is observed with that of the Ainos, but quite [illegible] often appear. This covers a pear-shaped [illegible] for the front and rear apron, called [illegible] and an [illegible] to the Ainos, which the Orochonkes name the same, and which here are also worn by older men because in having the [illegible] is no inconvenience because of its length. The [illegible] otherwise to all generally wear the [illegible] called [illegible] also as an [illegible] made of red cloth, which they buy from the Ainos; older men often have it made out of the cloth of the Amoor black-tailed [illegible]. The [illegible] of the women is two-sided [illegible], as to the upper part of it [illegible] of the Ainos to wear, while the lower one is worn after the Ainos fashion of [illegible]. The [illegible] is narrow, is two-sided [illegible] and is considerably [illegible] than the former, only a little longer than the [illegible]. Instead [illegible] worn them of [illegible], which, however, is [illegible] not met with. To [illegible] the poverty of the Ainu it [illegible] among the [illegible], though one must also consider the fact there seem to have a [illegible] as to [illegible] of inconvenience, very considerably [illegible]